



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif Lam Ra.¹ Telka^w (she-that-asfar-it^w / those^w) (are) The Book's^x Aya'te,^w (Qur'anic statements) the manifesterer.*

2. *Verily We descended it^x Qur'an^x Arabic^{x2} la'alla^b (craving currently unavailable deed that/perhaps) you^b cerebrate you.^z*

3. *We narrate on you^g ahsa'ne³ (perfecter and beautifuler) (of) the narratives by what We revealed⁴ to you^g this^x The Qur'an^x while en (albeit) you^g were of before it^x surely of the ghafeleena (they who are: unaware/ ignorant/ neglectors).*

4. *Edh (when/ since) said Yousifo (Joseph) for his father O, my father, verily I ra'ayto (I visioned in sleep-vision) eleven stars^{w5} and the sun^w and the moon^x [I] saw them for me sa'jedeena (kowtowing they^z).*

5. *Said [he]: O, my little-son⁶ let-not narrate [you^s] your^t vision/dream[on]your^t brothers, then they^z scheme for you^g a scheme; verily the Satan for the mankind (is) a foe⁷ manifester.*

6. *And like tha'leka (afar-that-it/ that)^x yajtabey (favorably and directly selects) you^g your^t Lord and teaches you^g [He] of ta'awee'le (ultimate:construing/ explanation/ interpretation) (of) the ahadeeth⁸ (dreams and their related events) and concludes [He] His boon^{w9} on you^g and on Ya'aqooba's*

الرَّ تِلْكَ آيَتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ فِرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

نَحْنُ نُقْصُرُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانُ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا بَتْ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتَهُمْ لِسَاجِدِينَ ﴿٤﴾

قَالَ يَسْبِّنَ لَا تَقْصُصْ رِءَابِكَ عَلَى إِخْرَاتِكَ فَيُكَيِّدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

وَكَذَلِكَ تَجْتَبِيكَ رِبُّكَ وَيَعْلَمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيَتَمَّ نِعْمَتُهُ عَلَيْكَ وَعَلَىٰ إِلَّا

¹ See the details in the *Lexicon* attached to this *Translation* for commentary in this.

² That is to say: The Qur'an employs the *Arabic language* as its *vehicle of expression*, therefore, (1) the *linguistic meaning of each word* is the *most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read, and written in Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The Qur'an are all *consistent with the "rules"* Of "النحو و الصرف" (i.e. grammar and the etymological conjugation) of *Arabic word roots and their conjugations*; (4) By *implication* its *diiction* is consistent with *Arabic tongue expressions*. See Sections 34 and 38 of the *Introduction* to this *Translation* for more elaboration.

³ There is no English word for أَحْسَن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴ The word "أَوْحَى" denotes at least *six* different meanings, *all* for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحْيٌ" is *fire* or *king*. See *اللسان*.

⁵ The word "كَوْكَبٌ" from a *linguistic* point of view means: *star*. Although in modern times "كَوْكَبٌ" = *planet*.

⁶ The word "بَنْيٌ" the *diminutive* of son, is said by way of *endearment* addressing a beloved son.

⁷ The word "عَدٌ" in *Arabic* is used for: (1) *singular*, (2) *plural* and (3) "multitudinous foe," see *اللسان* and *الهادى*.

⁸ The word "ahadeeth" = "أَحَادِيثٌ" has *several* meanings among them: *dreams and their related events*.

⁹ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

(Jacob's) *aal'e*¹⁰ (family/ house/ kin/ chiefs/ followers), just-as [He] concluded it^w on your^t [both fathers],¹¹ of before *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*)¹²; verily your^t Lord (*is*) Omniscient *Hakeemon*¹³ (*infinite hekmah*¹⁴ Possessor).

يَعْقُوبَ كَمَا أَتَمَهَا عَلَى أَبْوَيْكَ
مِنْ قَبْلٍ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ
عَلِيهِ حَكِيمٌ

7. *Laqad* (verily, already and affirmatively) [was] in *Yousifa* (*Joseph*) and his brothers *Ayaton*^w (signs/ proofs) for the inquirers.

* لَقَدْ كَانَ فِي يُوسُفَ وَإِخْرَيْهِ
إِيَّاهُ أَيْتُ لِلْسَّائِلِينَ

8. *Edh* (when/ since) they^z said: surely *Yousifa* (*Joseph*) and his brother (are) lovelier to our father than us, while we (are) a league;* verily our father (*is*) surely in a misguidance^x manifester.^x

إِذْ قَالُوا لَيُوسُفَ وَأَخْوَهُ أَحَبَّ
إِلَيْنَا أَبِينَا مِنَّا وَنَحْنُ عُصَبَةٌ إِنَّ
أَنَا لَفِي ضَلَالٍ مُّبِينٍ

9. Let-kill you^z *Yousifa* (*Joseph*) or let-*cast* him you^z (*to another*) a land, (*this casting*) vacates for you^b face¹⁵ (*i.e. entity of*) yourⁿ father and you^z be from after that *ssa'leheena* (*righteous/ upright people*).

أَقْتَلُوا يُوسُفَ أَوْ أَطْرَحُوهُ أَرْضًا
سَخْلٌ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا
مِنْ بَعْدِهِ قَوْمًا صَلَاحِينَ

10. Said a sayer of them: let-not you^z kill *Yousifa* (*Joseph*) and let-*fling* him you^z in *gheyaba'te* (*depression/ depth*)^w (*of*) the *jubbe* (*well/ pit whose upper rim is not built-and-plastered or cased for use*) picks him some (*of*) the *sayyara'te* (*travelers/ treaders*), en (*if*) you^c were doers.

فَالْقَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ
وَأَلْقُوهُ فِي غَيْبَتِ الْجَبَّ يَلْتَقِطُهُ
بَعْضُ الْسَّيَّارَةِ إِنْ كُنْتُمْ فَيَعْلَمُونَ

11. Said they:^z O, our father; what(*is*) for you^g not [you^s] trust us over *Yousifa* (*Joseph*) while verily we (are) for him surely *na'sehoona*¹⁶ (*sincere: care-renderers/ counselors/ advisors*).

قَالُوا يَأَبَانَا مَا لَكَ لَا تَأْمَنُنَا عَلَى
يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

12. Let-[you^s] send him with us tomorrow (*so*) revels [he] and plays [he]; and verily we (are) for him surely keepers-up.¹⁷

أَرْسَلْهُ مَعَنَا غَدَّا يَرْتَمِ وَيَلْعَبُ
وَإِنَّا لَهُ لَحَفِظُونَ

13. Said [he]: verily I, surely saddens me that you^z go

فَالْقَالَ إِنِّي لَيَحْرُنُنِي أَنْ تَذَهَّبُوا بِهِ

¹⁰ The word “آل” has many meanings, among them: (1) the *family of a person*, i.e. wife and children, (2) the *chiefs* or the *notables* of a family, (3) the *followers* of a certain leaders, (4) the distant indistinguishable human *apparition*. It is used to *ennoble* and *dignify*.

¹¹ The word “أبويك” or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather, father and uncle* (paternal or maternal). See *اللسان*. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “*لوالدة*,” as the “*mother*” in Arabic tongue could mean: *step-mother, nursing mother, mother who reared someone, or the aunt* (paternal or maternal). The *context* defines exactly what is meant.

¹² In Arabic *tongue* the *grandfather, the begetter-father* as well as the *brother of the father all* are referred to as “*father*.”

¹³ See the *Lexicon* attached to this *Translation* for an exposition on the words “*الحكيم*” and “*حكيماً*.”

¹⁴ See the *Lexicon* attached to this *Translation* for “*hekma*.”

*The word *عصبة*= between ten to forty persons.

¹⁵ In Arabic the word “*face*” in addition to its *literal* meaning has a *figurative* meaning of: (1) *pleasure* or (2) *entity*.

¹⁶ The word “*ناصحون*” = “*nasehoon*” is *plural, masculine, subjective noun*. But first the word “*ناصح*” in *ناصحون* = “*naseh*” *defines* and *implies* more than its English *supposed* equivalent “*advised*.” The Arabic “*ناصح*” = “*الراشد*” *defines* and *implies* more than its English *supposed* equivalent “*advised*.” The Arabic “*ناصح*” = “*القول فيما فيه الخير للمنصوح*” i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word “*advised*” mean given *opinion* (*presumably, not necessarily*) as to the best course of action the *advisee* should take or do. Hence, the qualifying word “*sincerely*” is necessary to manifest the distinction. Also “*ناصحون*” may mean: *sincere care-renderers, well-wishers*.

¹⁷ The word “*حافظون*” is rooted in “*حفظ*” which is to “*kept-up*” not just “*kept, or maintained*,” or even “*guarded*.” *Merriam Webster's Dictionary* puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed)* **although he was small he could keep up with the larger boys in sports**.” (*Emphasis is added*).

by him and [I] fear¹⁸ that eats him the wolf while you^f (are) a'� (regarding) him neglecters.

وَأَخَافُ أَن يَأْكُلَهُ الْذَّئْبُ وَأَنْتُمْ
عَنْهُ غَافِلُونَ

14. Said they:^z la'en (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.

فَالَّذِي لَمْ يَأْكُلْهُ الْذَّئْبُ وَنَحْنُ
عُصَبَةٌ إِنَّا إِذَا لَخَسَرُونَ

15. So *lamma* (when/ whence) they^z went by him and they^z concerted that (to) put him in *gheyaba'te* (depression/ depth)^w (of) the *jubbe* (a well/ pit whose upper rim is not built-and-plastered for use); and We [revealed]¹⁹ to him: surely [you^s] assuredly²⁰ *tonabbe'o* ([you^s] inform by piece-of-significant-and-availing-news) them by their matter^x this^x while they perceive not.

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ
سَجَعُلُوهُ فِي غَيَّبَتِ الْجَبَّ
وَأَوْحَيْنَا إِلَيْهِ لِتُبَيَّنَنَّهُمْ بِأَمْرِهِ
هَذَا وَهُمْ لَا يَشْعُرُونَ

16. And they^z came (to) their father *esha'an* (the night fall/ beginning of full night's darkness) weeping they.^z

وَجَاءُهُمْ عِشَاءً يَبْكُونَ

17. Said they:^z O, our father, verily we went racing and we left our brother *enda* (at/ with/ by) our *mata'a*²¹ (furnishings/ chattel/ or things for utility) then ate him the wolf; and not you^s (are) surely believer for us, while albeit we were *ssa'deqlina* (always truth renderers).

فَالَّذِي لَمْ يَأْكُلْهُ إِنَّا ذَهَبَنَا نَسْتَبِقُ
وَتَرَكَنَا يُوسُفَ عِنْدَ مَتَّعْنَا
فَأَكَلَهُ الْذَّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ
لَنَا وَلَوْ كُنَّا صَدِيقِنَ

18. And they^z came on his shirt by a false blood; said [he]: rather lured^w for you^b yourⁿ selves^w a matter; so a beautiful patience; and Allah (is) the *musta'ano* (He Whose help is sought) over what you^z describe²².

وَجَاءُهُمْ عَلَى قَمِيصِهِ بَدْمَ كَذْبٍ
قَالَ يَلْ سَوْلَتْ لِكُمْ أَنْفُسَكُمْ
أَمْرًا فَصَبِّرْ حَمِيلْ وَاللَّهُ
الْمُسْتَعْنَ عَلَى مَا تَصْفُونَ

19. And came^w a *sayyaraton* (travelers'/ treaders'-company)^w then they^z sent their *wa'reda* (water-drawer), so [he] let down his pail; said [he]:lo, a *bushra*^w (a pleasant-tiding)^w²³ this (is) a *gholamon*²⁴ (boy); and they^z concealed him a merchandise;^w²⁵ and Allah (is) Omniscient by what they^z work.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارْدَهُمْ
فَأَدَلَّ دَلْوَهُ قَالَ يَبْشِرُهُمْ هَذَا
غُلَمٌ وَأَسْرُوهُ بِضَعَةً وَاللَّهُ عَلَيْهِ
بِمَا يَعْمَلُونَ

20. And they^z sold him by a paltry price, *ma'adod-atan*^w²⁶ (shortly countables);^w silver coins,²⁷ and they^z were in him of the *za'heenda*²⁸ (low-estimators/ deemed him insignificant).

وَشَرَوْهُ بِشَمَرٍ بَخْسَ دَرَاهِمٍ
مَعْدُودَةٍ وَكَانُوا فِيهِ مِنْ
الْزَاهِدِينَ

¹⁸ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew..

¹⁹ See footnote 4 above regarding revealed.

²⁰ The "ه" in "الْقُسْمُ" is a *juratory* "ل" = "الْتَّأْكِيدُ" i.e. affirmation, expressed by "assuredly".

²¹ The word "مَتَاعٌ" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility.

²² The word "وصف" "تصفون" rooted in "وصف" In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the lying" (S16: 62).

²³ See the Lexicon attached to this Translation for *bashashara*/ *youbashsharo*/ *mubasheran* = بَشَّرٌ يَبْشِرُ مُبَشِّرٌ

²⁴ The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

²⁵ That is to say they concealed him as a merchandise to sell him as a slave.

²⁶ The word "ma'dodah" = "معدودة" subjective noun means counted in scale of smallness (shortly countables).

²⁷ The word "Dirham" is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era.

²⁸ The word "az-zahedeen" = "الْزَاهِدِينَ" is masculine, plural, subjective noun with no English equivalent in the sense applicable here of "the low-estimators" i.e. they did not attach much value for him.

21. And said [he] who ^x [he] purchased him of Misra (Egypt) for his woman] (i.e. wife): *akremi* (let-be you generous and ennobling to)²⁹ his *mathwa*³⁰ (forced: long-term-abode) (with us), *asa* (craving a deed beyond one's means / may) that[he] benefits us or *nattakhetha*³¹ (we take and make) him a child (for us); and like *tha'leka* (afar-that-it/ that)^x We established³² for Yousifa (Joseph) in the land^w and to teach him [We] of the *aha'deetha*'s³³ (dreams, and their related events) *ta'awee'le* (ultimate: construing-explanation); and Allah (is) overcomeer over His command; [and,] but most(of) the mankind not know.

22. And *lamma* (when/ whence) [he] reached his *ashuda*³⁴ (prime/ full mental and physical strengths) *aa'taynaho* (We accorded/gave him) a rule³⁵ and knowledge; and like *tha'leka* (afar-that-it/ that)^x [We] requite the benefactors.

23. And seduced-she^y him who^u he (was) in her house *a'n* (regarding) himself; ^w and *ghalla'gha'te*³⁶ (iteratively bolted-she^y) the doors and said-she^y: *haytalaka* (come on you^s quickly/I'm ready); said [he]: a refuge³⁷ (by) Allah; verily He/he (is) my lord,³⁸ *ahasana* ([he] who rendered meritorious-deeds for) my *mathwa*³⁹ (obligatory: long-term-abode); verily it^x not thrive the *dha'leemoona*⁴⁰ (injustice-doers).

24. And *laqad* (verily, already and affirmatively) purposed-she^y by him and purposed [he] by her, *lawla* (had it not been that) [he] saw his Lord's proof;^x like *tha'leka*

وَقَالَ اللَّهُ أَكْرَمُهُ مِنْ مَصْرَ لِمَرْأَتِهِ أَكْرَمِي مَثُونَهُ عَسَى أَنْ يَنْفَعُنَا أَوْ نَتَخَذَهُ وَلَدًا وَكَذَلِكَ مَكَنَا لِيُوسُفَ فِي الْأَرْضِ وَلِعِلْمِهِ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أُمُرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ١٢

وَلَمَّا بَلَغَ أَشْدَهُهُ عَاتِيَّتِهِ حُكْمًا وَعِلْمًا وَكَذَلِكَ بَخْزِي الْمُحَسِّنِينَ ١٣

وَرَوْدَتِهِ الَّتِي هُوَ فِي بَيْتِهِ عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابِ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذُ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثَوَّيَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ١٤

وَلَقَدْ هَمَتْ بِهِ وَهُمْ هَا لَوْلَا أَنْ رَءَا بُرْهَنَ رَبِّهِ كَذَلِكَ

²⁹ See footnote 37 of the *Introduction* to this *Translation* where there is a lengthy discussion around the fact that there is no English equivalent for “*karrama*”= “was generous to,” and that included in “*karrama*” is ennoblement or the endeavor to enoble the one being treated generously. Thus, here the wife was told to be generous to him for his long term abode (مثواه) with them in their home.

²⁹ In “مثوى”= هَلْكَ and “مثوى” in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the “مثوى” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa-abode* is an obligatory one and so “forced: long-term/ semi-permanent-abode” seems to me rather appropriate.

³¹ The word “اَتَخَذَ” from “اَتَخَذَ” which is “اَفْتَعَلَ” for “اَتَخَذَ” as stated in *لسان العرب*; therefore, “اَتَخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

³² The word “مَكَنٌ” in “مَكَنٌ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَنٌ” *per se*.

³³ See the *Lexicon* attached to this *Translation* regarding “*ahadeeth*,” for more details.

³⁴ The Arabic word “*ashudah*”=“اَشَدَهُ” translated as [his “prime, full strength] meaning reached the ideal age of physical and mental strengths.

³⁵ The word “حُكْمًا” =rule: possessing sound understanding effecting just judgment all around.

³⁶ The word “iterative” is used to intensify “bolted” as the Arabic is in the iterative-intensity form, “غَلَقَتْ.”

³⁷ The Arabic tongue expression “مَعَاذُ اللَّهِ”= “Refuge by Allah” means the speaker says “I seek refuge in Allah for His protection against what is confronting me.”

³⁸ That is Allah Who safeguarded him or his/her master, i.e. her husband, who was rearing him while guesting him.

³⁹ In “مثوى”= هَلْكَ and “مثوى” in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the “مثوى” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa-abode* is an obligatory one and so “forced: long-term/ semi-permanent-abode” seems to me rather appropriate.

⁴⁰ The Arabic “ظَالِمُونَ” = “the injustice-doer,” as “الظَّالِم” = “injustice.”

(*afar-that-it/ that*)^x to divert *a'n* (*off*) him [*We*] the ill and the profanity^{w⁴¹} verily he (*is*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the *mukhla'sseenda*⁴² (*purified and saved*).

لَنَصْرَفَ عَنْهُ الْسُّوءَ وَالْفَحْشَاءَ
إِنَّمَا مِنْ عِبَادِنَا الْمُخْلَصِينَ

٤٢

25. And both raced (*to*) the door and rended-she^y his shirt from *doboren* (*behind/ rear*) and *alfaya* (*both embarrassingly/ unhappily found*) her master *lada*⁴³ (*directly at/ by*) the door; said she^y what requital (*should receive*) whom ^٩ wanted [*he*] by your ^{١٠} family ^w an ill except that (*to be*) imprisoned [*he*] or a painful torment.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِصَهُ
مِنْ دُبُرٍ وَالْفَيَا سَيْدَهَا لَدَّا
الْبَابَ قَالَتْ مَا جَرَاءَ مِنْ أَرَادَ
بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ
عَذَابٌ أَلِيمٌ

٤٣

26. Said [*he*]: she seduced me *a'n* (*regarding*) myself; ^w and witnessed/testified a witnesser/testifier of her family: ^w *en* (*if*) [*was*] his shirt (*had been*) rended from [*anterior*] then *ssadaqat*⁴⁴ (*she said the truth*), and he (*is*) of the liars.

قَالَ هِيَ رَوَدَتِنِي عَنْ نَفْسِي
وَشَهَدَ شَاهِدٌ مِنْ أَهْلَهَا إِنْ
كَانَ قَمِصَهُ قُدْ مِنْ قُبْلِ
فَصَدَقَتْ وَهُوَ مِنَ الْكَذَّابِينَ

٤٤

27. And *en* (*if*) [*was*] his shirt (*had been*) rended from a *doboren* (*behind/ rear*) then lied-she^y and he (*is*) of the *ssa'deena* (*always truth renderers*).

وَإِنْ كَانَ قَمِصَهُ قُدْ مِنْ دُبُرٍ
فَكَذَبَتْ وَهُوَ مِنَ الصَّدِّيقِينَ

٤٥

28. Then *lamma* (*when/ whence*) [*he*] saw his shirt (*had been*) rended from *doboren* (*behind/ rear*), said [*he*]: verily it ^x (*is*) of your ^y wile; ^w verily your ^y wile ^w (*is*) great.

فَلَمَّا رَأَهَا قَمِصَهُ قُدْ مِنْ دُبُرٍ
قَالَ إِنَّهُ مِنْ كَيْدِكُنْ إِنْ كَيْدِكُنْ
عَظِيمٌ

٤٦

29. *Yousifo* (*Joseph*): let-shun [*you^s*] *a'n* (*off*) this; ^x and *istaghferey*⁴⁵ (*let-seek forgiveness you^y*) for your ^y offense; verily you ^d were-she^y of the *kha'tte'ena*⁴⁶ (*he-they wrongdoers*).

يُوسُفُ أَعْرَضَ عَنْ هَذَا
وَأَسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ
كُشِّتَ مِنَ الْخَاطِئِينَ

٤٧

30. And said women in the city: ^w *A'zeez*'s (*the Premier's/- the ruler's*) woman (i.e. wife) seduces [*she*] her lad⁴⁷ *a'n* (*regarding*) himself ^w *qad* (*already and affirmatively*)

* وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ أَمْرَاتٌ
الْعَزِيزِ تُرِوْدُ فَتَنَهَا عَنْ نَفْسِهِ

٤٨

⁴¹ The Arabic word used is “الفحشاء” = the noun of: “فاحشة” see “التابع” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (4) homosexuality.

⁴² The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provided safety and security from any punishment.

⁴³ The word “*lidan*” “لَدَن” is closer than “عَدَ” as you can say: “عَدَ اللَّدَن” thus, “عَنْدِي مَالٌ وَالْمَالُ لَيْسَ بِقِبْضَتِكَ الْآنَ” which closer spatially and more specific. So *lada* = “directly at/ by” seems to indicate such closeness. See *السان*.

⁴⁴ That is she “always-truth-enforcer” = “صدق” as there is no English word for the verb “صدق”.

⁴⁵ The word “*istaghferey*” = “أَسْتَغْفِرِي” = “let-seek forgiveness [you^y].” In English there is no seemly way to say: “*استغفري*” per se. So I settled for saying: “*let-seek forgiveness [you^y].*”

⁴⁶ The word “*kha'tte'end*” = “خاطئين” = *he-they* who had intentionally wronged; unlike the “*mukhlaseen*” = *he-they* who err unintentionally. So, here she is of the “*he-they wrongdoer*,” not *she-they wrongdoers*, as if to say she is of the “*kha'tte'ena mankind*” or *progeny*, ^x both words are masculine-gender. Also, “of” the wrongdoers intensifies her nature as wrongdoer.

⁴⁷ The word “فتى” has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

[he] (frantically) impassioned her (with) love; verily we see her in a misguidance^x manifester.^x

قَدْ شَغَفَهَا حُبًا إِنَّا لَنَرَنَا فِي
ضَلَالٍ مُّبِينٍ ﴿١٢﴾

31. Solamma (when/ whence) heard-she^y by their^y machination, sent-she^y to them^y and prepared-she^y for them^y muttakan (armed-couch-for-the-feast) and aa'tat (gave-she^y) each one-she^y of them^y a knife^w and said-she^y (to Joseph): let-exit[you^s] on them;^y lamma they^y saw him, exalted-they^{m48} him and qatta'ana⁴⁹ (iteratively cut they^ym) their^y hands^w and said they: ^{y m} hasha (transcends all imperfections) for Allah; not this^x (is) a human; ^{en} (not) this^x except an angel ka'reemon⁵⁰ (bounty-giver and possessor of every praise-worthy deed/ say).

فَلَمَّا سَمِعَتْ بِمَكْرُهِنَ أَرْسَلَتْ
إِلَيْهِنَ وَأَعْنَدَتْ هُنَّ مُتَّكِّهِنَ
وَءَاتَتْ كُلَّ وَحْدَةً مِنْهُنَ سِكِّينًا
وَقَالَتْ أَخْرِجْ عَلَيْهِنَ فَلَمَّا رَأَيْهُنَ
أَكْبَرَهُ وَقَطَعَنَ أَيْدِيهِنَ وَقُلَّنَ
حَشَّ اللَّهُ مَا هَنَّا بَشَرًا إِنْ هَنَّا
إِلَّا مَلَكٌ كَرِيمٌ ﴿١٣﴾

32. Said she^y: so, thalekunna⁵¹ (it-that afar you^y all) whom^r you^y blamed^w me in him; and laqad (verily, already and affirmatively) I seduced him a'n (regarding) himself^w then ista'assama⁵² ([he] affirmably safe-guarded) (in abstinence/preserving his self from sin); and la'en (indeed if) not [he] does, what [I] command him, surely [he] assuredly⁵³ be imprisoned and surely assuredly be [he] of the cringelings.

قَالَتْ فَذِلِكُنَ الَّذِي لَمْ تُنْتَنِي فِيهِ
وَلَقَدْ رَوَدْتُهُ عَنْ نَفْسِهِ
فَأَسْتَعْصِمَ وَلَئِنْ لَمْ يَفْعَلْ مَا
ءَأْمَرْهُ لَيُسْجِنَنَ وَلَيَكُونَ مِنَ
الصَّاغِرِينَ ﴿١٤﴾

33. Said [he]: O, my Lord, the prison (is) lovelier to me than what they^y invite me to it;^x and ^{en} (if) not [You^s] fend a'n (off) me their^y wile, assbo ([I] passionately incline) to them^y and [I] be of the ja'hileena⁵⁴ (they who act ignorantly or incorrectly).

فَالْأَنْ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونِي إِلَيْهِ وَلَا تَصْرُفَ عَنِي
كَيْدُهُنَ أَصْبُ إِلَيْهِنَ وَأَكْنُ مِنَ
الْجَاهِلِينَ ﴿١٥﴾

34. So estajaba⁵⁵ (favorably-answered) to him his Lord, so [He] parried a'n (off) him their^y wile; verily He, He (is) The Sameeo⁵⁶ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ
كَيْدُهُنَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
﴿١٦﴾

⁴⁸ In Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (Joseph) they all were deeply astonished so much so that they menstruated. For example see القرطبي.

⁴⁹ The word "iteratively" to intensify "cut," as the Arabic word is قطعن "قطعن" not just "cut."

⁵⁰ The word "kareem"="كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in the Lexicon attached to this Translation. In short bounty-giver/possessor of every praise worthy deed/say.

⁵¹ This "thalekunna"= ذلِكُنَ is a demonstrative pronoun made up of three distinct components: (1) the particle "ذ" = the demonstrative pronoun for near, singular, masculine, animate or the inanimate; (2) the "ل" = for the "afar idea;" and (3) the "كُنَ" ضمير المخاطب "كُنَ" for the addressee's pronoun, in this case a plural feminine addressees. There is no English equivalent. The best rendition I believe is: thalekuma (it-that afar-she-you-all). And "it" stands for the "far" or "reality," which in fact was afar from their perception as they began accusing her of "misguidance manifest."

⁵² See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵³ The "ل" in "لِيُسْجِنَهُ" and in "لِيُكُونَنَ" and in "الْقُسْمُ" = "الْقُسْمُ" = "الْقُسْمُ" = "الْقُسْمُ" in Ayah # 35 below, all are juratory amounting to= "i.e. affirmation, expressed in all cases by "assuredly."

⁵⁴ The word "جاهلين"="jaheleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in a thing contrary to reality, (3) did a thing not correct. So the "jahiloond" are they who act ignorantly or incorrectly.

⁵⁵ The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered."

⁵⁶ See the Lexicon attached to this Translation for this multi-meaning word "Same'o"= "السميع"."

35. Afterwards seemed/appeared for them⁵⁷ from after they^z saw the *Aya'te*^w (signs)^w surely to assuredly⁵⁸ imprison him until a while.

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْأَيْتَ
لَيَسْجُنُهُ حَتَّىٰ حِينَ ٦١

36. And entered with him the prison two lads;⁵⁹ said an *ahado*⁶⁰ (lone/any-one) (of) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread^x eating from it^x the birds; *nabbea'na* (let inform us you^s by piece-of-significant-and-availing-news) by its^x *ta'awee'le* (ultimate-explanation/interpretation); verily we see you^g of the benefactors.

وَدَخَلَ مَعَهُ الْسِّجْنَ فَتَيَانٌ قَالَ
أَحَدُهُمَا لِنَّ أَرَيْتَ أَعْصَرَ خَمْرًا
وَقَالَ الْآخَرُ لِنَّ أَرَيْتَ أَحْمَلَ فَوْقَ
رَأْسِي خُبْرًا تَأْكُلُ الْطَّيْرَ مِنْهُ نَبَعَنَا
بِتَأْوِيلِهِ إِنَّا تَرَنَّكُمْ مِنَ الْمُحْسِنِينَ ٦٢

37. Said [he]: not comes (to) you both, *tta'aamon*^x (wheat/edible/food-grains)^x *tor'zaqa'nehe* (it^x being given victuals for sustenance to) you both except *nabba'ato* ([I] informed by piece-of-significant-and-availing-news) you both by its^x *ta'awee'le* (ultimate-explanation/interpretation) before that [it^x] comes (to) you both; *tha'lekum*⁶¹ (it-that-asfar-you-both) of what taught me my Lord; verily I left sect^w/-faith^w (of) a people not believing they^z by Allah and they by the Hereafter^w they (are) unbelievers.

فَالَّذِي أَتَيْتُكُمَا طَعَامًا تُرْزَقَانِيهِ إِلَّا
نَبَأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا
ذَلِكُمَا مِمَّا عَلِمْنِي رَفَقَ إِنَّ
تَرَكْتُ مِلَّةً قَوْمًا لَا يُؤْمِنُونَ بِاللَّهِ
وَهُمْ بِالْآخِرَةِ هُمْ كَفِرُونَ ٦٣

38. And *ettaba'a* (closely-followed) I my fathers' sect^w/-faith^w *Ebraheema* (Abraham) and *Is-haqa* (Isaac) and *Ya'aqooba* (Jacob); not [was] for us to partner (deities) by Allah of a thing; *tha'leka* (afar-that-it/that)^x (is) of Allah's munificence on us and on the mankind; [and,] but most (of) the mankind not thank they^z.

وَاتَّبَعْتُ مِلَّةً إِبْرَاهِيمَ وَإِسْحَاقَ
وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا
أَنْ شَرَكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ
فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ
أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ٦٤

⁵⁷ For "them," i.e. to the *Azeez*, her *husband* and *ruler* (thus, "them" either for *magnanimity* of the "ruler") or the *ruler and his wife*, to *show or preserve apparent respect for his wife*, as if she were *not guilty*, despite all the proofs to the contrary, to imprison him for a time.

⁵⁸ Clearly for affirmation.

⁵⁹ The word "فتى" in "فتيان" has *three distinct meanings*: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness, helpfulness, pridefulness*.

⁶⁰ See the Lexicon attached to this Translation regarding "أحد."

⁶¹ This "thalekum" = "ذالكما" is a *demonstrative pronoun* made up of *three distinct components*: (1) the particle "ذ" = the *demonstrative pronoun, singular, masculine*, for *near, animate or the inanimate*; (2) the "بعد" = for the "afar idea;" and (3) the "ضمير المخاطب" for the *addressee's pronoun*, in this case a *twain addressees*. There is *no English equivalent*. The best rendition I believe is: *thalekuma* (*it-asfar-you-both*), the "it" standing for "this fact" or the "this reality." And this "fact" or "reality" is sure *afar* from any one, as it is from the most High, Allah SWT. And clearly the addressees are *two lads*, hence "you-both."

39. O, both [my]⁶² the prison's companions: are يَصْحِحَ السِّجْنَ أَرْبَابَ مُتَفَرِّقُونَ خَيْرُ أَمْ لَهُ الْوَاحِدُ الْقَهَّارُ أَنْتَ مَنْ دُونِكَ إِلَّا أَسْمَاءَ سَمِّيَتُمُوهَا أَشْمَاءَ أَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمْرٌ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيْمُولِكَنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

40. Not worship you^z of lesser than/without Allah except names you^z named it^w you^f and yourⁿ fathers; not Allah descended by it^w of an authority; *en* (not) the rule except for Allah; [He] commanded that not worship you^z except *eyyaho*⁶³ (*indeed particularizing Him*); *tha'leka* (*afar-that-it/*)^x (*is*) [the] religion⁶⁴ the forthright; [and,] but most(*of*) the mankind not know.

41. O, both [my]⁶⁵ the prison's companions: as to an *ahado*⁶⁶ (*lone/any-one*) (*of*) you both so [he] avails⁶⁷ a drink (*for*) his lord a wine; and as to the other, so [he] (*shall be*) crucified; then eat the birds from his head; (*had been*) judged/finished⁶⁸ the matter^x (*for*) which^x in it^x *tastaf'teya'ne* (*you both affirmably- seek situationally apt and wise opinion*).

42. And said [he] to whom^p [he] presumed that he (*would be*) escaper of them both: let-mention me [you^s] *enda* (*before/at the presence of*) your^t lord; then (*caused*) him (*to*) forget the Satan *thekra* (*mention of Joseph at*) his lord; so [he] waited in the prison a few years.^w

43. And said the king: verily I vision seven fat kine eating them^y seven *aeja'fon* (*emaciated-leans*)^w and seven green ears (*of seed-bearing plants*) and others^w dry; ^w O, you the chiefs: *aftoney* (*let-you^z situationally fittingly and wisely opine me*) [in] my dream/vision, *en* (*if*) you^c were for the dream/visions *ta'aboroona* (*you^z can interpret*).

يَصْحِحَ السِّجْنَ إِمَّا أَحَدُكُمْ فَيَسْقِي رَبِّهِ حَمْرًا وَإِمَّا الْأَخْرَ فَيَصْلِبُ فَتَأْكُلُ الْطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْفِتِيَانٌ

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٌ مِنْهُمَا أَذْكُرْنَاهُ عِنْدَ رَبِّكَ فَأَسْسَهُ الْشَّيْطَانُ ذَكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضَعْفِ سِنِينَ

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقْرَاتٍ سَمَانٍ يَأْكُلُهُنَّ سَبْعَ عَجَافٍ وَسَبْعَ سِنْبَلَتٍ خُضْرَاءَ وَأَخْرَ يَابِسَتٍ يَتَأْهِيَ الْمَلَأُ أَفْتَوَفُ فِي رَعَيَّا إِنْ كُنْتُمْ لِلرُّعَيَّا تَعْرُوفٌ

⁶² The word “يَصْحِحَ” could have *one* or *two* meanings. Either “O, the twain companions,” or “O, the twain, my companions.” Books of “الْتَّفَسِير” are not firm one or the other but both could be true.

⁶³ The word “أَدَةٌ تَوْكِيدٌ لِضَمِيرِ مَنْصُوبٍ” = an article of *intensity* for an *objective pronoun*.

⁶⁴ The word “قِيمٌ” = *قيمة* = *قيمة* = *قيمة*. i.e. means *straight*. See *اللسان*.

⁶⁵ See footnote 62 above regarding “my.”

⁶⁶ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ.”

⁶⁷ The word “يَسْقِي” is rooted in *سقى* which is more *intense* than “أَسْقَى” as “سقى” means *availed the drink for* (someone), to be drunk *as and when needed*. See *الراغب*.

⁶⁸ The word “فَضَيَّ” bears *dual* meanings: (1) *judged*, or (2) *finished*. There is little room, if any, to incline for one or the other.

44. Said they: ^z *adhghatho*⁶⁹ (*confused-medley*) dreams and not we by the dreams' *ta'awee'le* (*ultimate: construing / explanation*) surely (are) knowers.

45. And said [he] who^x escaped of them both, and [he] recalled after an *ummaton*⁷⁰ (*while*), I *ona'bbe'o* ([I] inform by *piece-of-significant-and-availing-news*) you ^b by its^x *ta'awee'le* (*ultimate-explanation/ interpretation*), so let-send [me]⁷¹ you.^z

46. *Yousofo* (*Joseph*): O, you the *Sseddeeqo*⁷² (*ever truth practitioner*) *aftoneyna* (*let-you^s situationally fittingly and wisely opine us*) in seven fat kine eating them ^y seven *aeja'fon* (*emaciated-leans*)^w and seven green ears^w (*of seed-bearing plants*) and others^w dry; ^w *la'alla* (*craving currently unavailable deed that/ perhaps*) I return to the mankind *la'alla* (*craving currently unavailable deed that/ perhaps*) they know they^z.

47. Said [he]: you^z sow seven years^w *da'aban* (*diligently*), then what harvested you ^c then let-leave it^x you^z in its^x ears^w except a little of what you^z eat.

48. Afterwards *ya'atee* (*approaches/ comes*) from after *tha'leka* (*afar-that-it/ that*)^x seven^w hard^w (*years*), eat they^y what advanced you^c for them^y except a little of what *tohssenoona* (*fortifyingly preserve you^z*).

49. Afterwards *ya'atee* (*approaches/ comes*) from after *tha'leka* (*afar-that-it/ that*)^x *aamon*^w⁷³ (*year*) in it^x *youghatho* (*to be they^z revived by delightful-pasture-producing rain*) the mankind and in it^x *ya'asserona* (*press/ squeeze they^z*).

50. And said the king: *eeto* (*let-bring you^z to*) me by him; so *lamma* (*when/ whence*) came^x (*to*) him the messenger^x said [he] (*Yousif/ Joseph*): let-return [you^s] to your^t

قَالُوا أَضَغَتْ أَحَلَمْ وَمَا نَحْنُ
بِتَأْوِيلِ الْأَحَلَمِ بِعِلْمٍ

وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادْكُرْ بَعْدَ أُمَّةً أَنَا أُنْتِشُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونَ

يُوسُفُ أَيْمَانَ الصَّدِيقِ أَفْتَنَا فِي سَبْعَ
بَقَرَاتٍ سَمَانَ يَأْكُلُهُنَّ سَبْعَ
عِجَافٍ وَسَبْعَ سُنْبُلَتٍ خُضْرٌ وَأَخْرَ
يَا بَسَتٍ لَعَلَى أَرْجُمٍ إِلَى النَّاسِ
لَعَلَّهُمْ يَعْلَمُونَ

قَالَ تَرْرَعُونَ سَبَعَ سِنِينَ دَأْبًا فَمَا
حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلَةِ إِلَّا
قَلِيلًا مَمَّا تَأْكُلُونَ

ثُمَّ يَأْكُلُ مِنْ بَعْدِ ذَلِكَ سَبَعُ شَدَادٍ
يَا كُلُّنَّ مَا قَدَّمْتُ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تَحْصِنُونَ

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ
الْأَنْاسُ وَفِيهِ يَعْصِرُونَ

وَقَالَ الْمَلَكُ أَتَتُونِي بِهِ فَلَمَّا جَاءَهُ
الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسَأَلَهُ

⁶⁹ The word "أضفَاث" = *adhghatho*= plural for "ضفَاث" "dheghtho"= a handful/bunch of grass/firewood. And *adhghatho*-dreams="confused-medley of dreams" = metonymical way of saying: *it is perplexing and difficult to explain clustered bunch of things*.

⁷⁰ The word “أمة” has more than a dozen different meanings, among *a while*. See [الهادى](#).

⁷¹ The letter “نون الواقية او العماد، حيث لا يستثنى عنها” by Arabic (linguistic) Rule, is called “فَارسلون” precedes the speaker’s pronoun “ي.” The speaker’s pronoun is omitted, for “التحفيف” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See اعراب القرآن، لمحمود صافي

⁷² The word “الصدق” carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (Patriarch) Ebraheem (Abraham), (4) the title of Yousif (Joseph) in this *Surah*, (5) the title of Prophet Idriss (Idrees), (6) the title of the chaste Mariam (Mary), mother of Isa (Jesus), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

⁷³ The Arabic text says “عام” but in English there is only one word to mean **عام** and **سنة**. In Arabic there is “سنة” and “عام” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول” = anniversary of any special event; and “الفرق اللغوية، لـ جهة” = lunar-year. Although generally all are loosely used synonymously or interchangeably. See أبي هلال العسكري.

lord and then let-ask him [you^s]: what the women's status, who^v qatta'a (repetitively cut) they^y their hands;^w verily my Lord by their^y wile (is) Omniscient.

مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيهِنَّ
إِنَّ رَبَّنِي بِكَيْدِهِنَّ عَلَيْهِ

قَالَ مَا حَطَبُكُنَّ إِذْ رَوَدْتُنَّ يُوسُفَ
عَنْ نَفْسِهِ قَلَّ حِشْ لِلَّهِ مَا
عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ أُمَّارَتُ
الْعَزِيزُ الْعَنْ حَصَّصَ الْحَقُّ أَنَّ
رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لِمَنَّ
الْصَّدِيقِينَ

ذَلِكَ لِيَعْلَمَ أَنَّ لَمْ أَخْنَهُ بِالْغَيْبِ
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَاطِئِينَ

* وَمَا أَبْرَئُ نَفْسِي إِنَّ النَّفْسَ
لِأَمَارَةٍ بِالسُّوءِ إِلَّا مَا رَحْمَ رَبِّ إِنَّ
رَبَّ غُفْوَرٌ رَّحِيمٌ

وَقَالَ الْمَلِكُ اثْتُوْنِ بِمِهِ أَسْتَخْلِصُهُ
لِنَفْسِي فَلَمَّا كَلَمَهُ قَالَ إِنَّكَ الْيَوْمَ
لَدِينَا مَكِينٌ أَمِينٌ

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنَّ
حَفِظَ عَلَيْهِ

وَكَذَلِكَ مَكَنَنَا لِيُوسُفَ فِي الْأَرْضِ
يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ

51. Said [he] (the king to the women): what (was/had been) your^v khatt'bo (serious-matter) edh (when) [you^y m] seduced^{ym} Yousifa (Joseph) a'n (regarding) himself; ^w said they: ^{ym} hasha (transcends all imperfection) for Allah; not we knew on him of an ill; said-she^y the Azeez's (master's/- premiere's) woman (i.e. wife): now hasshassa⁷⁴ (probingly evidenced) the right; I seduced him a'n (regarding) himself; ^w and verily he surely (is) of the ssa'deqlina (always truth enforcers).

52. Tha'leka (afar-that-it/that)^x to know [he] (the premiere) surely I not betrayed him by the ghaybe⁷⁵ (during his absence); and that Allah not yahdey (divinely-guides) the betrayers' slyness.

53. And not [I] absolve myself; ^w verily the self^w (is) surely ammaraton (iterative orderer)^w by the ill, except what ra'hema⁷⁶ (mercy-gave) my Lord, verily my Lord (is) Ghafooroon (iterative Forgiver) Raheemon (iterative mercy Giver).

54. And said the king: eeto (let-bring you^z to) me by him astakh'less ([I] affirmably-exclusively-single) him for myself; ^w so lamma (when/ whence) [he] spoke (to) him, said [he]: verily you^g (are) today laday⁷⁷ (directly and possessively from) us makeenon⁷⁸ (he who is of: status/ empowerment/ long abode) trustworthy.

55. Said [he]: let-make me [you^s] over the land's^w treasures; ^w verily I am hafeedhon⁷⁹ (iterative keeper-up) omniscient.

56. And like tha'leka (afar-that-it/ that)^x We firmly enabled/- empowered⁸⁰ for Yousifa (Joseph) in the land^w yatabaww'o ([he] deservedly ensconces) of it^w whence [he]

⁷⁴ The word "حَصَّصَ" means *became manifest after probing into its evidence*, not just became clear.

⁷⁵ The word "الْغَيْبُ" has several meanings: (1) the *invisible which only Allah knows*, (2) *doubt*, and (3) the *place where it is not known what it contains* (4) anything *not seen by the eye even if concludable*. See *اللسان*.

⁷⁶ The word "رَحْمَةٌ" = "mercy" in Arabic "رَحْمَةٌ" is *unlike* its English equivalent, in that "mercy" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except what merced my Lord* which cannot be said in correct English, as there is *no* such word as "merced."

⁷⁷ The word "عَدْنٌ" is *closer* than "عَدْ" as you can say: "عَدْنٌ مَالُ وَالْمَالُ لَيْسَ بِقِبْضَتِكَ الْاَنْ" thus, "عَدْنٌ" which *closer* spatially and more specific. So, "directly and possessively from" (us) seems to indicate such *closerness*. See *اللسان*.

⁷⁸ The word "makeen" = "مَكِينٌ" is a *singular, masculine, subjective or objective noun*, for which there is *no* English equivalent. The word has *four distinct* meanings, *all* seem applicable here. It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode.

⁷⁹ The word "حَفِظَ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed)" *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

⁸⁰ The word "مَكَنَنَا" in "مَكَنَنَا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَنَنَا" *per se*.

wills; [We] betide by Our mercy^w whom^p [We] will and [We] waste not a remuneration (of) the benefactors.

بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيمُ أَجْرَ
الْمُحْسِنِينَ ﴿٦﴾

57. And surely the Hereafter's^w remuneration (is) *khayron* (choicer/ superior/ worthier) for whom^r believed they^z and they^z were *yattaqoona* (they reverently guard not to displease Allah).

وَلِأَجْرِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ ﴿٧﴾

58. And came *Yousifa's* (Joseph's) brothers; then they^z entered on him; so [he] knew them while they (were) for him *munkeroona* (not recognizers).

وَجَاءَ إِخْرَوْهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفُهُمْ وَهُمْ لَهُ مُنْكِرُونَ ﴿٨﴾

59. And *lamma* (when/ whence) [he] furnished them by their furnishment said [he]: *eeto* (let-bring you^z to) me by a brother for you^b of yourⁿ father; do not⁸¹ see you^z surely I fulfill⁸² the measure and I am *khayro* (choicer/ superior/ worthier) (of) the hospitality-givers.

وَلَمَّا جَهَزَهُمْ بِجَهَازِهِمْ قَالَ أَتَتُّوْنَ
بِأَخٍ لَكُمْ مَنْ أَبِيْكُمْ أَلَا تَرَوْنَ أَنَّ
أُوفِيَ الْكِيلَ وَأَنَا خَيْرُ الْمُتَزَلِّنِ ﴿٩﴾

60. Then *en* (if) not *ta'ato* (come to) me by him then no measure for you^b *endey* (by my rule) and let-not near [me]⁸³ you.^z

فَإِنْ لَدَّ تَأْتُونِ بِهِ فَلَا كِيلَ لَكُمْ
عِنْدِي وَلَا تَقْرِبُونَ ﴿١٠﴾

61. Said they: ^z we shall induce *a'n* (regarding) him his father and verily we surely (are) doers.

فَالَّذِلِّلُوا سُرُودُ عَنْهُ أَبِيَاهُ وَإِنَّا لَفَسِلُونَ ﴿١١﴾

62. And said [he] for his lads: let-make you^z their merchandise in their saddlebags, *la'alla* (craving currently unavailable deed that/ perhaps) they know it^w if they^z transposed⁸⁴ to their family, ^w *la'alla* they return they.^z

وَقَالَ لِفَتِيَّيهِ أَجْعَلُوهُ بِضَعَتِهِمْ فِي
رَحَاهِمِهِ لَعَلَّهُمْ يَعْرُفُونَ إِذَا أَنْقَلَبُوا
إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٢﴾

63. *Solamma* (when/ whence) returned they^z to their father said they: ^z O, our father (*had been*) disallowed of us the measure, so let-send [you^s] with us our brother, [we] measure and verily we (are) for him surely keepers-up.⁸⁵

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَأْبَانَا
مُنْعِ مِنَ الْكِيلِ فَأَرْسَلَ مَعَنَا أَخَانَا
نَكْتَلَ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٣﴾

64. Said [he]: do [I] trust you^b on him except just-as I (*had*) trusted you^b on his brother of before; then, Allah (is) *khayron* (choicer/ superior/ worthier) keeper-up⁸⁶ and He (is) *arhamo* (more merciful) (of) the *ra'beemeena* (multitudinous mercy-givers).

قَالَ هَلْ إِمَانُكُمْ عَلَيْهِ إِلَّا كَمَا
أَمْنَتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلِ فَاللَّهُ خَيْرٌ
حَفِظَا وَهُوَ أَحَمَّ الْرَّحِيمِنَ ﴿١٤﴾

65. And *lamma* (when/ whence) opened they^z their *mata'd*⁸⁷ (furnishings/ chattel/ or things for utility) they^z found

وَلَمَّا فَتَحُوا مَتَّعَهُمْ وَجَدُوا بِضَعَتِهِمْ

⁸¹ Clearly this “أَلَا” is the “أَلَا,” for urging or desiring, i.e. promoting the action of the following verb.

⁸² The word “أَوْفَاءُ” from “الْوَفَاءُ,” “الْتَّعَامُ,” meaning gathering the last component of any obligation to make it a whole. So, “أَوْفَيْ” means I endeavor and gather the last part of an obligation and fulfill it.

⁸³ The letter “نُون الْوَقَائِيَّةِ أوِ الْعَمَادِ,” which precedes the speaker's pronoun “يِّ.” The speaker's pronoun “يِّ” in “تَقْرِبُونَ” in “تَقْرِبُونَ” is omitted, for “الْتَّخْفِيفُ” = “الْعَرَابُ” = “أَعْرَابُ الْقُرْآنِ,” لِمُحَمَّدٍ صَافِيِّ عَرَابِ الْقُرْآنِ.

⁸⁴ The word “أَنْقَلُو” = “they^z transposed,” means they betook themselves returning.

⁸⁵ The word “حَفِظُونَ” is rooted in “حَفْظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁸⁶ *Ibid*, except for حَفَظ.

⁸⁷ The word “مَتَّاعٌ” = “*mata'an*” has many meanings, among them: furnishings, chattel, things for utility.

their merchandise ^w *ruddat* (*had been forthwith-returned-shed*) to them; said they: ^z O, our father what (*more*) do we quest; this (*is*) it; ^w Our merchandise ^w *ruddat* to us; and *nameero* (*[we] obtain [wheat-grain lay-up provision] for*) our family ^w and ^[we] keep-up⁸⁸ our brother and *nazdado*⁸⁹ (*[we] further-augment*) a camel's measure, *tha'leka* (*afar-that-it/that*) ^x (*is*) an easy measure.

66. Said ^[he]: never ^[I] send him with you^b until *ta'atoney* (*you^z accord/grant me*) a *mawtheqan*⁹⁰ (*ratified-covenant*) from Allah that assuredly⁹¹ *ta'ato'nanney* (*come you^z to me*) by him, except if (*to be*) besieged ^[by] you; ^z so *lamma* (*when/ whence*) they^z gave him their *mawtheqa* (*=mawthe-qan*), said ^[he]: Allah over what we say (*is*) Custodian.

67. And said ^[he]: O, my sons let-not enter you^z from a one door; and let-enter you^z from miscellany (*separate*) doors; and not I enrich/sufficed⁹² *a'n* (*regarding*) you^b from Allah of a thing; *en* (*not*) the rule except for Allah, on Him I trusted and on Him so surely let trust the trustees.

68. And *lamma* (*when/ whence*) entered they^z from whence ordered them their father not ^[was] enriching-/sufficing *a'n* (*regarding*) them of Allah a thing except a need (*concern*) in *Ya'aqooba's* (*Jacob's*) self ^w ^[he] satisfied it; ^w and verily he (*is*) a knowledge possessor for what We taught him; ^[and,] but most (*of*) the mankind not know.

69. And *lamma* (*when/ whence*) they^z entered on *Yousifa* (*Joseph*), ^[he] lodged to him⁹³ his brother (*and*) said ^[he]: verily I am your ^t brother; so let-not ^[you^s] anguish/sorrow by what they^z were working.

70. Then *lamma* (*when/ whence*) ^[he] furnished them by their furnishment, he emplaced the *seqa'ya'te* (*drink-goblet*)^w in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you^y the *aero* (*caravan carrying wheat/-food-grains*)^w verily you^b (*are*) surely thieves.

71. Said they^z while they^z forwardly-advanced on them:

رَدَتْ إِلَيْهِمْ قَالُوا يَتَابَانَا مَا نَبْغِي
هَذِهِ بِضَعَتْنَا رَدَتْ إِلَيْنَا وَنَمِيرْ
أَهْلَنَا وَنَحْظَ أَخَانَا وَنَزَدَادْ كَيْلَ بَعِيرِ

ذَلِكَ كَيْلَ يَسِيرٌ

فَالَّذِي لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى
تُؤْتُونَ مَوْثِقًا مِنْ أَنَّهُ لَتَأْتِنَّ
بِمِنْ إِلَّا أَنْ تُحَاطَ بِكُمْ فَلَمَّا ءاتَوْهُ
مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ
وَكِيلٌ

وَقَالَ يَسِيرٌ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أَغْنَى
عَنْكُمْ مِنْ أَنَّهُ مِنْ شَيْءٍ إِنَّ الْحُكْمَ
إِلَّا لِلَّهِ عَلَيْهِ تَوْكِيدٌ وَعَلَيْهِ فَلِيَتَوَكَّلَ
الْمُتَوَكِّلُونَ

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَرْمَهُمْ أَبُوهُمْ مَا
كَانَ يُغْنِي عَنْهُمْ مِنْ أَنَّهُ مِنْ شَيْءٍ
إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَيْهَا
وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلِمْنَاهُ وَلَكِنْ
أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ إَوْىٰ
إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا
تَبْتَسِمْ بِمَا كَانُوا يَعْمَلُونَ

فَلَمَّا جَهَزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي
رَحْلِ أَخِيهِ ثُمَّ أَدْنَ مَؤْذِنَ أَيْتَهَا
الْعِيرِ إِنْكُمْ لَسَرْقُونَ
قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا

⁸⁸ Ibid, except for "نَحْفَظْ."

⁸⁹ The word "نَزَدَادْ" implies greater intensity, and says it is "أَبْلَغْ" the *اللَّتَاج* (*caravan*) So further is prefixed for this purpose. That is they would further-increase their gain by getting additional load for their brother..

⁹⁰ Ratification by open declaration and oath.

⁹¹ The "ل" in "لتائني" is a *juratory* "ل"="القسم" "التأييد" i.e. affirmation, expressed by "assuredly."

⁹² The word "أَغْنَى" has double meanings: (1) enrich, (2) suffice. But "enrich" includes suffice and not vice versa. As "enrich" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffice" meets the present needs of a specific task. Hence "enrich" is superior.

⁹³ Embraced him, i.e. by way of greeting him.

what (are) you^z missing.

72. Said they: ^z we (are) missing *sso'wa'a*⁹⁴ (drinking/-measuring goblet)^x (of) the king; and for whom^p [he] came by it^x a camel's load and I am by it^x a claimer-/guarantor.

73. Said they: ^z *ta-Allahey*⁹⁵ (by Allah) *laqad* (verily, already and affirmatively) knew you^c not came we to corrupt in the land^w and not we were thieves.

74. Said they: ^z then what (is) his requital, *en* (if) you^c were liars.

75. Said they: ^z his requital (is) who^a [it^x] (the king's goblet) (had been) found in his saddlebag, so he (is) his requital;⁹⁶ like *tha'leka* (afar-that-it/that)^x requisite [we] the *dha'lumeena*⁹⁷ (injustice-doers).

76. So [he] began by their chattel before his brother's chattel; afterwards *ista'khrajaha*⁹⁸ ([he] affirmably-produced it^w) from his brother's chattel; like *tha'leka* (afar-that-it/that)^x We schemed for *Yousifa* (Joseph); not[was][he] to take his brother in the king's religion (Law) except that/if Allah wills; [We] raise ranks^w (of) whom^p [We] will; and above every a knowledge possessor (is) an omniscient.

77. Said they: ^z *en* (if) [he] steals, so *qad* (already and affirmatively) stole his brother of before; so *asarraha* (secretly-kept it^w) *Yousifa* (Joseph) in himself^w and not disclosed/flashed it^w to them; said [he]: you^f (are) eviler place/post, and Allah (is) knowinger by what you^z describe.⁹⁹

78. Said they: ^z *ya'ayyoha* (O, you^s) the *Azeez* (Master) verily for him (is) a father *shaykhan* (aged) big/old; so let-take [you^s] an *ahadana*¹⁰⁰ (lone/any-one of us) (in)his stead; verily we see you^g of the benefactors.

٢٩٤

فَقَدُونَ
قَالُوا نَفِدْ صُوَاعَ الْمَلِكِ وَلَمَنْ جَاءَ
بِهِ حَمْلٌ بَعِيرٌ وَأَنْبَيْهِ زَعِيمٌ

قَالُوا تَالَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا
لِنُفْسَدْ فِي الْأَرْضِ وَمَا كُنَّا سَرْقِينَ

قَالُوا فَمَا جَزْوَهُ إِنْ كُنْتُمْ
كَذَّبِينَ

قَالُوا جَزْوَهُ مَنْ وُجَدَ فِي رَحْلَمِ
فَهُوَ جَزْوَهُ كَذَّلِكَ نَجْزِي
الظَّالِمِينَ

فَبَدَا بِأَوْعِيَتِهِمْ قَبْلَ وَعَاءَ أَخِيهِ ثُمَّ
أَسْتَخْرَجَهَا مِنْ وَعَاءَ أَخِيهِ كَذَلِكَ
كَذَّنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ
نَرَفَعُ دِرَجَتَ مَنْ نَشَاءَ وَفَوْقَ كُلِّ
ذِي عِلْمٍ عَلِيمٌ

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخَاهُ لَهُ مِنْ
قَبْلٍ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ
يُبَدِّلْهَا لَهُمْ قَالَ أَتَشْرَمَ شَرَّ مَكَانًا
وَاللَّهُ أَعْلَمُ بِمَا تَصْفُونَ

قَالُوا يَتَأْمِيْهَا الْعَزِيزُ إِنَّ لَهُ أَيَا شَيْخًا
كَبِيرًا فَخُذْهَا حَدَّنَامَكَانَهُ إِنَّا نَرِنَكَ
مِنَ الْمُحْسِنِينَ

⁹⁴ The word “صُوَاعَ” = “سَقَاءَ” could be masculine or a feminine gender. It is masculine as “الدر المصنون، لـ أحمد الحلبـي” = (giving/supplying-of-water)^w. See the Lexicon attached to this Translation.

⁹⁵ The word “*ta-Allahey*” is made up of two distinct components: the “*ta*” = “ت” and “*Allahey*.” The “*ta*” is “ـتـ” = a “jurative particle,” in English it's equivalent to “by” in the sense of: “in the name of;” and “*Allahey*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*.”

⁹⁶ According to their customary Law, whoever was convicted of thievery he is taken as a slave.

⁹⁷ The “ظَالِمِينَ” = “the injustice-doers,” as “الظَّالِمُ” = “injustice.” See the Lexicon attached to this Translation.

⁹⁸ See the Lexicon attached to this Translation for the effect of the letter *سـ* when added to a word.

⁹⁹ The word “وَصْفُونَ” rooted in “وَصْفَ.” In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the untruth” (S16: 62).

¹⁰⁰ The word “أَحَدٌ” is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine. See *اللسان*. It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others. (3) Literally one. However, in English “lone” is singular, standing alone. So, to keep the concepts of “أَحَدٌ” and “lone” simultaneously transliteration seems to be a must. The applicable “أَحَدٌ” will or should be obvious from context where it appears.

79. Said [he]: Allah's refuge ^{w¹⁰¹} that [we] take except whom^p we found our *mata'a*¹⁰² (*furnishings/ chattel/ or things for utility*) *endaho* (*in his possession*); verily we (are) then surely *dha'lemoona*¹⁰³ (*injustice-doers*).

فَالَّذِي مَعَادَ اللَّهَ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عِنْدَهُ إِنَّا إِذَا لَظَلَّمْنَا

٦٧

80. Then *lamma* (*when/ whence*) *istay'aso*¹⁰⁴ (*affirmed-despair they^z*) from him, they^z detached *na'jeyan*¹⁰⁵ (*secretly-mutually-conferees*); said their elder: have not known you^z that yourⁿ father *qad* (*already and affirmatively*) [he] took on you^b a *mawtheqan* (*ratified-covenant*) from Allah and of before when ^o *farrattom*¹⁰⁶ (*had-remiss you^c*) in *Yousifa* (*Joseph*); so never [I] leave the land^w until allows me my father, or rules Allah for me; and He (is) *khayro* (*choicer/ superior/ worthier*) (*of*) the rulers.

فَلَمَّا أَسْتَيْسُوا مِنْهُ خَلَصُوا خَيْرًا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ
اللَّهِ وَمَنْ قَبْلُ مَا فَرَطْتُمْ فِي يُوسُفَ
فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَنِّي
أُوْلَئِكُمْ هُمُ الْحَكَمُ لِي وَهُوَ خَيْرُ
الْحَكَمَيْنَ

٦٨

81. Let-return you^z to yourⁿ father then let-say you:^z O, our father; verily your^t son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up.¹⁰⁷

أَرْجِعُوكُمْ إِلَى أَبِيكُمْ فَقُولُوا يَأْبَانَا
إِنَّ أَبَنَكَ سَرَقَ وَمَا شَهَدْنَا إِلَّا
بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ
حَفَظْنَا

٦٩

82. And let-ask [you^s] the village^w which^u we were in it^w and the *aero* (*caravan carrying wheat/ food-grains*).^w which^u *aqbalana* (*we forwardly-advanced*) in it;^w and verily we surely (are) *ssadeqeena* (*always truth enforcers*).

وَسَعَلَ الْقَرِيَّةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ
الَّتِي أَقْبَلْنَا فِيهَا إِنَّا لَصَادِقُونَ

٧٠

83. Said [he]: rather lured-she^y for you^b yourⁿ selves^w a matter; so comely patience; *asa* (*craving a deed beyond one's means that/ may*) Allah to *ya'ateyaney* (*bring to me*) by them together; verily He, He (is) The Omniscient The *Hakeemo*¹⁰⁸ (*infinite hekma*¹⁰⁹ Possessor).

فَالَّذِي سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبِرْ حَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي
بِهِمْ جَيْعًا إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ

٧١

84. And [he] diverted *a'n* (*off*) them and said [he]: alas, my sorrow over *Yousifa* (*Joseph*); and whitened-she^y ^{m110} his both eyes^w from the sadness, while he (was) *ka'dhee-mon*¹¹¹ (*unrelenting suppressor of his grief*).

وَتَوَلَّ عَنْهُمْ وَقَالَ يَأْسَفَهُ عَلَى
يُوسُفَ وَأَيْضًا عَيْنَاهُ مِنَ
الْحُزْنِ فَهُوَ كَظِيمٌ

٧٢

¹⁰¹ The expression "Allah's refuge ^w" is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help.

¹⁰² See footnote 21 above regarding "mata'a".

¹⁰³ The "ظَالِمُونَ" = "the injustice-doers," as "الظُّلْم" = "injustice." See footnote 148 below.

¹⁰⁴ The word here is "استيتو" = "affirmed despair, not يَسِّرُوا" = "despaired."

¹⁰⁵ The word "خلص" = "detached (as from a group); and the word "جيأ" = "جَيَّأ" is an adverbial, derived from "تَنَاجَى" = that is he had secretly and mutually counseled. See اعراب القرآن, لمحمد صافي الهدابي.

¹⁰⁶ The word "farratta" = "قرط" in "قرطتم" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "قرط" and "قرطتم" all are verbs in the past tense. So I chose "had-remiss."

¹⁰⁷ The word "حافظين" = "kept-up" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁰⁸ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحليم."

¹⁰⁹ See the Lexicon attached to this Translation for "hekma."

¹¹⁰ That mean he lost his vision.

¹¹¹ The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كاظم" not "كظيم"

85. Said they^z: *ta-Allahey*¹¹² (by Allah); *tafta'o*¹¹³ (recurrently-cease not [you^s]) remember [you^s] Yousifa (Joseph) until be[you^s] *haradhan* (degenerate/ self-inflected debasement) or be[you^s] of the *ha'lekeena* (ones that had perished/ expired).

قَالُوا تَالَّهُ تَفْتَوْ تَذَكُّرْ يُوسُفَ
حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ
مِنَ الْهَلَكَتِ

86. Said [he]: verily only [I] complain my *bathth* (ultimate-grief) and my sadness to Allah and [I] know from Allah what not know you.^z

قَالَ إِنَّمَا أَشْكُوا بَيْ وَحْنَ إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

87. O, my sons: let-go you^z then *tahasaso* (let-inquire you^s by all your senses) of Yousifa (Joseph) and his brother; and let-not despair you^z from Allah's *raw'he*^x (mercy^w/ -essence of beauty and delight/ relief^x/ pleasing-trait^x);¹¹⁴ verily it^x (the truth is) not despairs of Allah's *raw'he*^x except the people, the unbelievers.

بَيْنَيْ أَدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ
وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحَ اللَّهِ
إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحَ اللَّهِ إِلَّا
الْقَوْمُ الْكَفِرُونَ

88. So *lamma* (when/ whence) they^z entered on him, said they:^z O, the *Azeeko* (master/ premiere), touched/betided us, and our family the *dhurro* (persisting distress); and we came by a merchandise^w *muzja'ten*^w (scanty and insignificant);^w nonetheless let-fulfill¹¹⁵ [you^s] for us the measure and *tassaddaq* (let have charity you^s) on us; verily Allah requites the *mutassaddeqena* (charity-doers).

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا تَائِبًا الْعَزِيزَ
مَسَّنَا وَأَهْلَنَا أَلْصَرْ وَجَعَنَا بِيَضَعَةَ
مُزْجَلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدِّقَ
عَلَيْنَا إِنَّ اللَّهَ سَجِرِيَ الْمُتَصَدِّقِينَ

¹¹² See footnote 95 above regarding: "ta Alla'he."

¹¹³ The word "فَتَوْ" in "فَتَنْتَوْ" = recurrently-ceases and repeats the cycle. And generally it means "ما زلت" = you cease not. See **الراغب** and **الهادى**.

¹¹⁴ The word "رَوْح" = "raw'he" means mercy/relief/pleasing-trait. See **النَّاج** and **الهادى**, **اللَّسَان**. Also essence of beauty and delight.

¹¹⁵ The word "أَوْفَ" from "الْتَّمَام" = "الْوَفَاء" meaning gathering the last component of any obligation to make it a whole. So, "أَوْفَ" means you endeavor and gather the last part of an obligation and fulfill it.

89. Said [he]: have known you^c what you^c did by Yousifa (Joseph) and his brother, *edh* (while) you^f (were) *jabiloona*¹¹⁶ (they who act ignorantly or incorrectly).

قَالَ هَلْ عِلْمَتُ مَا فَعَلْتُمْ بِيُوسُفَ
وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿١٦﴾

90. Said they: ^z are oh/indeed you, ^g surely you ^s (*are*) Yousifa (Joseph); said [he]: I am Yousifa (Joseph) and this (*is*) my brother, *qad* (*already and affirmatively*) *manna*¹¹⁷ ([He] had graced His boon^w) Allah on us; verily who-ever *yatta'qe* (*he reverentially guards not to displease Allah*) and *yassber* ([he] holds on patiently), then verily Allah wastes not the benefactors' remuneration.

قَالُوا أَئْنَكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا
يُوسُفُ وَهَذَا أَخِي قَدْ مَرَّ اللَّهُ
عَلَيْنَا إِنَّهُ مَنْ يَتَّقَ وَيَصْبِرُ فَإِنَّ
الَّهُ لَا يُضِيغُ أَجْرَ الْمُحْسِنِينَ ﴿١٧﴾

91. Said they: ^z *ta-Allahey*¹¹⁸ (*by Allah*); *laqad* (*verily, already and affirmatively*) favored/preferred you^g Allah over us, and *en* (*surely*) we were certainly wrongdoers.¹¹⁹

قَالُوا تَالَّهُ لَقَدْ إِثْرَكَ اللَّهُ عَلَيْنَا وَإِنْ
كُنَّا لَخَاطِئِينَ ﴿١٨﴾

92. Said [he]: no *tath'reeba* (*reproach/castigation*) on you ^b today, Allah forgives for you^b and He (*is*) *arhamo* (*more merciful than*) the *ra'hemeena* (*multitudinous mercy givers*).

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ
اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿١٩﴾

93. let-go you^z by my shirt^x this^x then let-throw it^x you^z over my father's face, (*subsequently*) *ya'atee* ([he] becomes) a *basseeran* (*keen seer*) and *eetoney* (*let-you ^z come/bring to me*) by yourⁿ family^w wholes¹²⁰.

أَذْهَبُوا بِقَمِيصِي هَذِهَا فَأَلْقُوهُ عَلَى
وَجْهِ لَيْلَ يَأْتِيَ بَصِيرًا وَأَنْتَ
بِأَهْلِكُمْ أَجْمَعِينَ ﴿٢٠﴾

94. And *lamma* (*when/whence*) sundered-she ^y the *aero* (*caravan carrying wheat/food-grains*) ^w said their father: verily I surely find Yousifa's (Joseph's) smell/wind *lawla* (*why do not*) that confute you^z [*me*].¹²¹

وَلَمَّا فَصَلَّتِ الْعَيْرُ قَالَ أَبُوهُمْ إِنْ
لَأَجْدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تُفَنِّدُونَ ﴿٢١﴾

95. Said they: ^z *ta-Allahey*¹²² (*by Allah*); verily you^g surely (*are*) in your^t misguidance (*of*) the old.

قَالُوا تَالَّهُ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيرِ ﴿٢٢﴾

96. So *lamma* (*when/whence*) came the *basheero*¹²³ (*he the iterative proclaimer of pleasant tidings*), [he] cast it^x (*the shirt ^x*) over his face then *ertadda*¹²⁴ (*forthwith-returned* [he]) *bassera* (*keen seer*); said [he]: have not I told you^b verily I know from Allah what not you^z know.

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ الْقَدِيرُ عَلَى وَجْهِهِ
فَأَرْتَدَ بَصِيرًا قَالَ أَلَمْ أَقْلِ لَكُمْ
إِنْ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٣﴾

¹¹⁶ The word “جاهلون” = “*jabiloona*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing *not* correct. So the “*jabiloona*” are they who act ignorantly or incorrectly.

¹¹⁷ The word “من” in “نعمه ينفعها” means “يُعنِّي” “من” “That a boon He graces it.”

¹¹⁸ See footnote 95 above regarding “*taAlla'he*.”

¹¹⁹ The word “خطيء” = “من تعمد الخطأ” = “*khatee'ee*” = who intentionally wronged; unlike the “*المخطيء*” = who errs unintentionally. So, “*الخطاطين*” = the “wrongdoers.”

¹²⁰ The Qur'an commentators say that the “family all together” were ninety three when they came to Joseph.

¹²¹ The letter “ن” in “تُفَنِّدونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تُفَنِّدونَ” is omitted, for “التحفيف” = “al-takhfeef” = “alleviation, lightening” or Ayat's end harmony (rhyme). See اعراب القرآن، لمحمد صافي

¹²² See footnote 95 above regarding “*taAlla'e*.”

¹²³ The word “*basheer*” is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent.

¹²⁴ The word “رَدَّ” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (*bad*) been greeted you^c by a greeting ^w then let-you^z greet by better than it ^w or let-you^z forthwith-return it. ^w” (S4: 86).

97. Said they: ^z O, our father *istaghfer*¹²⁵ (*let-see [you^s]* forgiveness) for us our offenses; verily we were wrongdoers.¹²⁶

قَالُوا يَائَابَا نَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا حَاطِعِينَ

98. Said [he]: will *astaghfero*¹²⁷ ([I] seek forgiveness) for you^b (*from*) my Lord, verily He, He (*is*) The *Ghafooro* (*iterative Forgiver*), The *Rabeemo* (*iterative mercy Giver*).

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّ إِنَّهُ هُوَ الْغَفُورُ الْرَّحِيمُ

99. Then *lamma* (*when/ whence*) they ^z entered on *Yousifa* (*Joseph*) [he] lodged/retreated to him his both [fathers]¹²⁸ and said [he]: let-enter you ^z *Misra* (*Egypt*) *en(if)* Allah wills *aameneena* (*you^z are self-safety-securers*).

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ مَوَى إِلَيْهِ أَبُويهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ إِعْمَنِينَ

100. And [he] elevated his [both fathers]¹²⁹ over the *Arshe*¹³⁰ (*Throne of Kingship*) ^x and they ^z tumbled for him kowtowing, and said [he]: O, my father, this (*is*) *ta'ahee'lo* (*ultimate:construing/ explanation*) (*of*) my vision^w of before, *qad* (*already and affirmatively*) made it ^w my Lord a right; and *qad* (*already and affirmatively*) *ahasana*¹³¹ (*[He Who] rendered meritorious-deeds*) by me, my Lord *edb* (*when/ since*) [He] exited me from the prison and [He] came by you^b from the *Ba'dwe*¹³² (*nomads*) from after that the Satan incited between me and [between] my brothers; verily my Lord (*is*) *Lateefon*¹³³ (*fine/ subtle/ gentle/ and protector*) for whatever¹³⁴ [He] wills; verily He, He (*is*) The Omniscient The *Hakeemo*¹³⁵ (*infinite *hekma**¹³⁶ *Possessor*).

وَرَفَعَ أَبُويهِ عَلَى الْعَرْشِ وَخَرُوا لَهُ سُجَّدًا وَقَالَ يَائَابَتْ هَذَا تَأْوِيلُ رَءَيَّيِّي مِنْ قَبْلٍ قَدْ جَعَلَهَا رَبُّ حَقًا وَقَدْ أَحْسَنَ بِهِ إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ تَرَغَّبَ الشَّيْطَانُ بَيْنِي وَبَيْنِ إِحْوَقَ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

* رَبِّي قَدْ أَتَيَّتَنِي مِنَ الْمُلْكِ وَعَلَمَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ

101. My Lord: *qad* (*already and affirmatively*) *aa'taytaney* (*You^g accorded me*) of the proprietorship and You^g taught me of¹³⁷ the *ahadeeth*'s¹³⁸ (*dreams and related*)

¹²⁵ The word “استغفر” = “استغفر” = “اطلب الغفران” = “استغفر” = “let-see forgiveness [you^s].” In English there is no seemly way to say: “استغفر” per se. So I settled for the aforesaid.

¹²⁶ See footnote 46 above regarding wrongdoers.

¹²⁷ Ibid, regarding “استغفر”.

¹²⁸ See footnote 11 above regarding “أبويك”.

¹²⁹ Ibid.

¹³⁰ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

¹³¹ The “hidden” pronoun in “أحسن” = *هو* = *He* refers to his Lord, Allah. See *الطبرى*.

¹³² The word “بَدَّ” generally means inhabitants of the “بَادِيَّة” = nomads. However, the word “بَدَا” = *Bada*, is a name of place in the desert of Palestine. And in *Bada* Prophet Jacob dwelled and had a mosque there. So those who came from this *Bada* = grammatically inflected = “from the *Ba'dwe*” are referred to as: “بَدَوْ بَدَوْ” = [they] came from *Bada*. See *تفسير الفخر الرازى*, *القرطبى* و *اللوysi* of..

¹³³ The word “لَطِيفٌ” = “لَطِيفٌ” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See *البصائر*. Additionally, when the word: “لَطِيفٌ,” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

¹³⁴ The particle “مَا” is = conditional noun/particle; or “مَا” = connective noun meaning that which. See *الدر المصنون*, *لـ احمد الحلبى* and *اعراب القرآن*, *لـ محمود صافى*.

¹³⁵ See the Lexicon attached to this Translation for an exposition on the words “حَكِيم” and “حَكِيم”.

¹³⁶ See the Lexicon attached to this Translation for “*hekma*.”

¹³⁷ The prepositional word “of” in “of the dominion” and “of the ahadeeth,” in both cases obviously are for portioning, i.e. part of them.

¹³⁸ See footnote 87 regarding “ahadeeth,” at Ayah (S10: 6), at the start of this *Surah*.

events)'s *ta'-ahee'le* (*ultimate: construing/explanation*); the Heavens' ^w and the Earth's ^w *Fatte're* (*innately-perfect-Originator*), You^s (*are*) my Guardian in the world ^w and the Hereafter^w *tawaffaney* (*let-You^s receive me while dying*) (*as*) a Muslim and let-conjoin me [*You^s*] by the *ssa'leheena* (*righteous-people*).

102. *tha'leka* (*afar-that-it/ that*)^x (*is*) of the invisible *anba'e*^{x139}
(*significant-and-availing-news*)^x [*We*] reveal¹⁴⁰ it^x to you^g
and not you^g were *laday*¹⁴¹ (*directly present by*) them
edb (*when/ since*) they^z concerted their matter while
they^z machinate.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهُ إِلَيْكُمْ
وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ
وَهُمْ يَمْكُرُونَ

103. And not most (of) the mankind, albeit you g
hankered, (are) surely believers.

وَمَا أَكْثَرُ النَّاسَ وَلَوْ حَرَصَتْ
بِمُؤْمِنِينَ

104. And not ask them [you^s] over it^x of a remuneration;
en(not) it^x except thekron (Qur'an/ invocation/ exhortation)
for the worlds.

وَمَا تَسْعَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّهُوَ
إِلَّا ذَكْرٌ لِلْعَالَمِينَ

105. And how many of an *Aya'ten*^w (*miracle/sign/proof*)
in the Heavens^w and the Earth^w they^z pass [on] it^w
while they (are) *a'n* (*regarding*) it^w shunners.

وَكَائِنٌ مِنْ ءَايَةٍ فِي أَسْمَاءِ
وَالْأَرْضِ يَمْرُونَ عَلَيْهَا وَهُمْ عَنْهَا
مَعْضُونَ

106. And not believe most (of) them by Allah except while they (are) mushrekoona (he-they who partner deities with Allah/he-polytheists).

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

107. Have then *ameno* (they^z felt-secured) that *ta'ateya*^w (betides/ approaches/ comes down on)^w(to) them *gha'sheyaton* (pall^w/ an all-covering affliction/ calamity)^w of Allah's torment, or *ta'teya*^w them The Hour^w suddenly while they not perceive.

أَفَمِنَّا أَن تَأْتِيهِمْ غَلَشِيَّةٌ مِّنْ
عَذَابِ اللَّهِ أَوْ تَأْتِيهِمْ السَّاعَةُ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ١٧

108. Let-say [*you^s*]: this-she ^{y142} (*is*) my path, I invite to Allah on a *basseeraten* (*persuader-discernment/evident argument/enlightenment*)^w I and who^P *ettaba'a'ney* (*[he] closely-followed me*) and *subhana*¹⁴³ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah and not I am of the *mushrekeena* (*he-they who partner deities by Allah/he-polytheists*).

قُلْ هَذِهِ سَبِيلٌ أَدْعُوا إِلَى اللَّهِ
عَلَى بَصِيرَةٍ أَنَا وَمَنْ أَتَبَعَنِي
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنْ

الْمُشَرِّكِينَ

¹³⁹ See the Lexicon attached to this Translation for “*naba'a*.”

¹⁴⁰ See footnote 4 regarding reveal.

¹⁴¹ The word “لدن” “لدى” “لديهم” from “لدن” is closer than “عند” “عند” as you can say: “directly present by” (them) seems to indicate such closeness. See *اللسان*.

¹⁴² The word “سبيل” = “path” in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly. In this case it is feminized and so the word “this” in reference to it is feminized by “this w”.

¹⁴³ The word “*subhana*”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as سبخانك “*subhanak*” or سبحانه “*subhanahu*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

109. And not We sent [of] before you^g except men, [We] reveal to them, of the villages^w folks;^w have not then they^z treading in the land^w then looked they^z how [was] consequence^w of whom^r of before them; and surely home^w (of) the Hereafter^w (is) *khayron* (choicer/ superior/ worthier) for whom^r *ettaqaw* (they had reverentially guarded not to displease Allah); do then not you^z cerebrate.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحَى
إِلَيْهِمْ مِنْ أَهْلِ الْقُرْبَىٰ أَفَلَمْ يَسِيرُوا
فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عِنْقَبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ
خَيْرٌ لِلَّذِينَ أَتَقَوْا أَفَلَا تَعْقِلُونَ

١٤٤

110. Until *edha* (when/ whereas) *istay'asa*¹⁴⁴ (affirmably despaired) the messengers and presumed that they *qad* (already and affirmatively) (had been) lied to, came ^x (to) them Our succor;^x then (had been) delivered whom^p [We] will; and not (to be forthwith-returned/ parried) Our *ba'aso* (intense-torment) *a'n* (of) the people the criminals.

هَتَّىٰ إِذَا أَسْتَيْعِسَ الرُّسُلُ وَظَنَّوْا
أَهْمَمْ فَدَ كُذِبُوا جَاءُهُمْ نَصْرَنَا
فَنُجِّيَ مَنْ نَشَاءَ وَلَا يُرِدُ بِأَسْنَاعِنَ
الْقَوْمِ الْمُجْرِمِينَ

١٤٥

111. *Laqad* (verily, already and affirmatively) [was] in their narratives *ebraton* (instructive-example) for the *albab*'s¹⁴⁵ (hearts-intellects)'s possessors; not was [it^x] a discourse *youstara* (to be crafted as a lie for fraudulent end); [and,] but *tassdeeqa*¹⁴⁶ (approval/ it being and accepted as credible/ and its sayer is credible) (of) that between its ^x both hands^w and an expounding (of) everything, and a *hudan* (divine-guidance)^x and a mercy^w for a believing people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِلْأُفْلِيَّ
الْأَلْبَابُ مَا كَانَ حَدِيثًا
يُفْتَرِى وَلَكِنْ تَصْدِيقَ الَّذِي
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلُّ شَيْءٍ
وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ

١٤٦

¹⁴⁴ The word “استيأس” generally means “despaired”= “يُئس” However, the prefix “اـس” makes the word as if to mean “affirmably despaired.” In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him. Hence, “affirmably despaired he.”

¹⁴⁴ See the *Lexicon* attached to this *Translation* for The Qur'an's characterizations of “ذو الالباب”= the *albab*'s possessors.

¹⁴⁶ The word “التصديق” means: *approval*, associating the say in reference or its sayer to the *truth* or *being truthful*. +